

# THE EVENING BULLETIN.

VOLUME VII.

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NUMBER 52.

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## IN CHOKING CASES.

**HOW TO HANDLE THE LITTLE ONES WHEN STRANGLING.**

**What Should Be Done to Adult Persons When Choking—There Is No Time to Be Lost in Inaction or Fright—Valuable Hints.**

The treatment which can in cases of choking be applied by friends who witness the accident is very simple, but in some cases it must prove ineffectual; it is a sad fact that there is no certain means which can be applied by laymen. We will first consider what is to be done when young children become choked. Treatment must in all instances commence on the instant; there is not even a second to lose. Slapping them on the back with considerable force is the old method, known and employed by all mothers, and if the offending object which has "gone the wrong way" is small, or a drop of liquid, that very generally proves effectual. If, however, it is not so immediately, something else must be done. The next step, and it would be as well to take it even without waiting to see if the first has proved successful, is to so place the child that the head will be lower than the body and the face down. Very young children can be caught and suspended by the feet or laid over the mother's knees; not on the back, but on "the stomach." That change of position will often cause the offending substance to drop into the mouth, and a forcible blow on the back will assist it.

Pausing scarcely more than an instant to see whether or not the child has caught his breath, the mother, both hands being applied to the chest, should, with no little strength, and possibly all which she can put forth, by one quick, sudden effort force the air contained therein from the lungs. If the child is across her knees head and face downward, this procedure will be easy, and the force may be applied principally to the back, both hands being placed on each side of the spine, the fingers lying along the ribs. As she presses downward with the palms of her hands, her fingers should press inward, by which means very much of the air in the lungs will be expelled. As before said, the act must be sudden and quick, for it is only by forcing a large volume of air out of the windpipe that we can expect to drive out the object which closes it. If the child is held by the feet, then the pressure upon the chest should be applied to the sides of it. In all cases the hands should be removed at once after the air is driven from the lungs, so they can lift again. It is well also to shake the body violently a few times. In the meantime, if the father, a grown child or a neighbor is present, that one should be prepared to take the next step. While the child is across its mother's knees, in the position already described, the assistant should kneel, and with the forefinger search the throat and dislodge the offending body if found. They should enter the finger quickly but gently and pass it to the side of the throat, not directly in. Once back as far as they can put it, it should be carried from one side to the other, and in that way made to sweep the throat. Even if they do not reach and dislodge the trouble, they will very likely excite an effort on the part of the victim to vomit, in which case often the throat and windpipe are cleared. If the mother is alone during the accident she must use her own forefinger as described, the head of the child being still kept low, with the face downward.

The treatment which we have given is about all which can be applied in the absence of a physician; the nearest should be sent for the first instant the child becomes choked. We have given one step after another which should be taken. If any one is successful, of course further treatment will be unnecessary. But there must be no long intervals between each. The danger is in all such cases imminent, and whether or not the victim of the accident will be saved will depend upon how the first few moments are employed. When the child "catches his breath" there will be no mistaking the fact, and until he does so one method of treatment should follow another in rapid succession, it being remembered that if one once fails it is not likely to be successful if repeated, unless it be searching the throat with the finger. At the same time each must be well and thoroughly employed.

### TREATMENT FOR GROWN PERSONS.

The treatment which we have described for children when choked suggests that which should be applied when a grown person meets with that accident; the principle is the same. If a person eating presents the symptoms, the first thing for a bystander to do is to give him "a sounding whack" on the back. This sometimes will set him coughing. If it does, then a friendly hand should be pressed for a few moments on the so-called Adam's apple. If that is done, and the offending object is in the windpipe, not infrequently it will be ejected. If it is not, without delay the victim should be placed in the position ordered for children, head low with the face downward. If there is a sofa or bed at hand he should be moved as quickly as possible to that, and while being carried he should not be face upward but turned and kept face downward. Once on the bed or sofa, or extended on chair, lying on his stomach, he should be drawn partly over the edge of whatever he is lying upon until his head is lower than his body. A friendly hand should then support the forehead, as one would naturally do even were the patient endeavoring to vomit. For one to pass the forefinger into and sweep the throat while another violently shakes the body is the next experiment. The air should also be driven from the lungs by the same quick and sudden effort as described in the case of a choking child.

In very few cases will this treatment fail, but in some it must. Efforts to save the unfortunate must, however, be relaxed until a physician arrives and assumes charge of the case. Here it is well to say that whoever is sent for the physician should not fail to tell him before he leaves his office that the patient is choking, that he may provide himself with the proper instruments. This injunction may seem an unnecessary one to some, and yet many messengers dispatched in such emergencies are so struck with terror they are incoherent, and about all the doctor can learn from them is that there has been an accident and that he is needed at once, and so he often leaves in haste, unprepared for the work before him. Choking is an accident

where, in some instances, even if there is not apparent life, there yet is hope. As has been said, "if in any case the body is yet warm, an effort should be made to revive the patient, and one should bear in mind that the time is indefinite during which none of the usual expressions of life are present and yet a spark of life may remain, and may be made to glow in the entire body."—Boston Herald.

### Women in Literature.

A German author, saying that women in some departments of literature have entirely supplanted men, gives as a reason that women are carried away with the current of the day. "In art, as in life, they always follow the latest fashion, are realistic today, idealists tomorrow, and therefore always sure to appeal to the taste of the moment."—Chicago Times.

### THE WHITE ELEPHANT.

**All White Animals Held in Reverence by the Siamese—A King's Grief.**

Miss Dows at one time attended the capture and reception in Bangkok of a white elephant. Her people, being devout Buddhists, believe in metempsychosis. The soul of each successive Boodha in its zoological migrations occupies in turn the forms of white animals of a certain class—particularly albinos and also the constantly white animals, as the swan, the stork, the white sparrow, the dove, the monkey and the elephant, all peculiar to Siam. In all the obscurity of their priests about the subject one thing is agreed on—that the forms of these noble and pure animals are reserved for the souls of the good and great, who find in them redemption from the baser animal life. All white animals are held in reverence, especially the white elephant, which is believed to be animated with the spirit of some king or hero. The white elephant averts calamity and brings peace and prosperity. Salmon or flesh color is as near as these albinos get to white, but still they are white enough to have caused wars for their possession between Siam and Burmah. The national standard is a white elephant on a deep crimson ground.

Discovered in the Shan country, or in Northern Siam, the king is apprised of the fact; the slave who finds the elephant is made free and rich; the elephant is decoyed by a female from the jungle, led into a bamboo stockade, caught by ropes about his legs, and soon subdued. The march to the royal stable begins, and ten or twelve miles a day are traveled, which is the average elephant speed. He is brought to the Menam, fed with sweetmeats, put under a royal pavilion, loaded with golden chains, and enters Bangkok in triumph. It is a time for feasting and a week of holidays.

A magnificent white elephant was captured in 1863. The nation was wild with joy. The elephant, whose body might have contained Gaudama's soul itself, suddenly died, and the learned king, who knew English well and could have discussed St. Paul's writings to the delight and edification of Matthew Arnold—the scientific king, who calculated with accuracy the great total solar eclipse of 1883, spent \$100,000 on the scientific expedition to observe it, and even lost his life from exposure in the noxious jungle, dying like a Socrates, calmly and sentimentally soliloquizing on death and its inevitability; the king who, under the tutelage of American missionaries, made the greatest progress of all oriental monarchs in his ideas of government, commerce and even religion; never hesitating to express his respect for the fundamental principles of Christianity, but cutting short his reverend teacher when pressing home to him what he regarded as the more pretentious and apocryphal parts of the Bible, with the sententious statement that "I hate the Bible mostly"—the king and high priest of Siam wept at the death of his new white elephant. —Indianapolis Journal.

### Do Americans Work Too Hard?

It is said that the American people work harder to obtain the "almighty dollar" than any other people or nation in the world, while they are more lavish in spending when they get it. This may be true or not, but they certainly get more dollars for the same work than any other people, and they are not generally penurious in spending them for their own comfort and pleasure, or mean in appropriating them for charity and all good works.

It is certainly true, also, that many professional and business men, lawyers, doctors, merchants, etc., including some public officials, especially in our large cities, work too hard and destroy their health, by both mental and physical exertion, protracted for too long a time without proper recreation. The workmen and laboring classes also complain of working too hard, and the great questions of the day are those of "labor and wages," which claim attention through "strikes," labor organizations, socialistic and anarchical demonstrations.

The question, "Do Americans work too hard?" requires a distinction to be made between natives and foreigners who form so large a portion of the population of the United States. Foreigners principally perform what is considered the hardest work, building railroads, mining coal, and other laborious employment, and whether they work too hard, in fact, or harder than Americans generally in other occupations, is a question which might be considered by itself. They probably do not work harder in this than in their own country or they would not continue to come here in such large numbers. Both Americans and foreigners, however, will probably claim that they have to work "too hard."—City Comptroller Loew in The Epoch.

### Unlucky Days for Weddings.

It is well to recall one or two interesting superstitions that were religiously noted in the time of our grandmothers. In the first place, according to an ancient and reliable chronicle, there are thirty-two days in the year that are especially unlucky for marriages and journeys. They are as follows: Jan. 1, 2, 4, 5, 7, 10 and 15; Feb. 6, 7 and 18; March 1, 6 and 8; April 6 and 11; May 5, 6 and 7; June 7 and 15; July 5 and 19; Aug. 15 and 19; Sept. 5 and 7; Oct. 7; Nov. 15 and 16, and Dec. 15, 16 and 17. Everybody knows that Friday is the most unlucky day for a wedding, while Wednesday and Thursday are the luckiest. Our grandmothers believed that it was a most unfortunate thing if the bride, after finishing her toilet and leaving her looking glass, should turn around again for a last glance at herself. It was also bad for her to see the man she was about to marry after dressing and before the time had come for the ceremony. —New York Star.

## WESTERN AUSTRALIA

**THE NATIVES VERY LOW IN THE SCALE OF BARBARISM.**

**A Native Girl Digging for Food—Huts and Clothing—Disgusting Contents of a Kangaroo Skin—Cruelty to Women—Life in the Bush.**

It has been reported at different times that many of the natives on the northeastern coast of Australia are cannibals, but this charge has never been brought against even the worst of the west Australian blacks. They are a hideous race, and about as low in the scale of civilization as it is possible to go. To see a native girl digging in the ground for dalgites and boddies (their names for two kinds of small burrowing marsupials, the flesh of which they esteem very highly), crouching on her haunches and breaking away the earth with a long stick in one hand, while with the nails and fingers of the other hand she throws it behind her, for all the world like a dog burrowing after a rat, is as disgusting a sight as it is possible for a man and brother to behold, unless it be to see her lord and master lying asleep and, if he had the opportunity of getting grog, drunk in the hut close by, with perhaps two or three old hags, a couple of half starved kangaroo hounds and a mass of skins, opossum remains and filth, which makes one turn away with loathing from the scene.

The huts which they build for themselves are the most temporary and roughest kind of constructions. A few large branches leaning together in the shape of a round hut, covered sometimes with strips of bark off the "paper bark," a tree that affords a tough and fibrous covering, and only large enough for three or four to lie down in, and pretty close together, too. Such is their idea of "home."

The utmost limit of their clothing in the bush is a kangaroo skin cloak and a band of hair which they tie around their heads to keep their own swarthy locks out of their eyes. In the north and where white men are scarce they go entirely naked, and appear to be without the sense of shame. Every man has the right to three or four wives, and they generally have them of very various ages. An old gray haired man often has a wife of 12 years old among others. It is, of course, rather a stretch of language to call them wives, for they have no kind of marriage ceremony, and are as often secured by abduction as by purchase. This way of winning a wife is naturally conducive to constant fighting, which forms a large part of the interest of their lives, the more so as, owing to the low value set upon women's lives, that sex (which it is really impossible in this connection to speak of as the fair sex) is scarce.

They eat any kind of food they can lay their hands upon, meat of any kind, of course, and no matter how stale, the fat and entrails quite uncooked and the remainder scarcely more prepared. Snakes, lizards, frogs, white ants, grubs of almost any kind and the bodies of some kinds of moths they esteem highly. The women, who always have to do anything in the way of carrying that has to be done, carry their babies (pikannies) slung over their backs in a kangaroo skin. If a woman has not got a baby to carry, or sometimes even if she has, she carries a bag made of the same material, the contents of which constitute their only food against future want. It is an awful thing to see the contents of this bag. The writer has seen two women, who had come up to an Australian station to beg for food, given the remains of a rice pudding in a pudding dish. The one who carried the bag took it down off her shoulders and gravely began to unload it—on top, perhaps, two or three crusts of bread, green with mold, then a piece of raw meat half putrefied; an old tobacco pipe; an opossum's skin; some red clay, a little greasy; black hair; and at last a very dirty piece of an old flannel shirt was reached. This, which was about a foot square, was spread carefully on the ground. The contents of the pudding dish were scooped into it with a moist filthy hand. It was neatly and gravely folded up and put back in the bottom of the bag, and then the other valuables were replaced on top of it.

And yet, though so degraded, they are far from useless, these creatures. They make tolerably good shepherds, can be taught to use their hands skillfully in any way that is desired, and the good ones among them may be trusted to do things that many a white man would not do well and conscientiously. Settlers will send their horses long distances in charge of a "blackfellow," and sheep, too, are often intrusted to them to drive to outlying stations or down into the town to market.

Even those of them who have been brought most near to a state of civilization require every now and then a month in a savage state in the bush, and after working, perhaps about the stable yard, in clothes, and appearing quite domesticated for months together, they will suddenly inform their employer, "Me walkaway morning," which is equivalent to saying that they require a holiday. And next morning they may be seen airily clad in a single kangaroo skin, their black hair all stained red and clotted with a horrible mixture of red clay and grease called "wilgie," and carrying a small shield, a couple of spears and as many boomerangs (or kelleys as they call them), setting out for a month in the woods with three or four more of their tribe.

When natives are out in the bush it is necessary for them always to go fully armed, for almost every native of another tribe is their enemy to the death, and they are broken up into a great number of tribes. If a native of one tribe dies a member of another tribe has to be killed. This is the nearest thing they have to any religious code, and it is in vain that white men have tried to stamp out the savage custom. Their principal weapon of offense is the spear, the bow and arrow being quite unknown among them.

They have no ideas, however rudimentary, of a creator or supreme being, and the only consciousness of the supernatural which they seem to have is a fear of evil spirits; these they appear to associate with dead people who have been left unburied. They attribute all illness to the machinations of these bad spirits.

They are very cruel to their women ("Gins," as they call them), making them build the huts and carry firewood, and do all

the work there is to do, and spearing them through the leg or cruelly beating them on the very slightest provocation.

Girl babies they often kill. On the day of the writer's arrival on one station (sheep and cattle ranches are called "stations" in Australia), he was shown a little black pikanniny, only a week old, as a curiosity, and a most strange looking inhuman little animal it was. The following morning some of the gins, who came up to the house each morning to beg for tea, announced quite calmly that Monkey (the baby's father) was going to kill pikanniny. The owner of the station, who was a justice of the peace, sent a solemn message to Monkey to the effect that if he killed that baby "whitefellow governor kill him." The next thing heard was that "Monkey an' his gins walk away," and it appeared that up to the time of their departure, at any rate the tiny mortal was still living. —San Francisco Chronicle.

### New Treatment for Consumption.

The star of Bergeon's treatment waning a little, new forms of cure for tubercular patients are being found with unabated vigor, and M. Garcin comes to the front with hydrofluoric acid. This new method consists in placing phthisical patients for an hour every day in a small cabinet which contains six cubic meters of air that is saturated with hydrofluoric acid. This saturation is obtained by pumping a current of air through a gutta percha bottle that contains 100 grammes of the acid to 300 grammes of distilled water. The quantity of air pumped in is renewed every fifteen minutes, as the effect is quickly exhausted.

The system has been tried for a year past in a number of cabinets that M. Garcin has fitted up in a room in his own house, and during the month of August a hundred patients were submitted to the treatment. Of this number, fourteen remained as before, forty-one were improved, and thirty-five were cured, while ten died. It is stated that under the influence of this form of medication the attacks of coughing diminish and finally cease. The Koch bacilli cannot resist this acid, as they at first are found to diminish in number and soon they no longer segment; at last they entirely disappear from the secretions. The general state of the patients was much improved, the appetite was increased, the night sweats ceased, and some patients treated over a year ago remain well. It seems that the workmen at the celebrated glass manufactory at Baccarat had first noticed that the hydrofluoric acid they employed had good effects on the health of consumptive persons. —Paris Cor. New York Medical Journal.

### Utilizing Pine Straw.

In North Carolina a new industry is being developed, in which pine straw or needles are transformed into fiber or wool and then spun into yarn, which is woven into carpets and matting. The peculiar balsamic fragrance is retained, and offices and rooms covered with the carpet give out a very pleasant and no doubt healthful odor. The material is tough and wears fully as well as the cocoa matting, and is much softer and more pleasant to the foot. This pine wool is also used as a substitute for hair in mattresses and pillows. As it retains its elasticity and does not readily pack, it will no doubt become popular, especially in view of its being proof against vermin and possessing hygienic properties of no small value to those suffering from diseases of the throat and lungs. —American Agriculturist.

### A Lowly Refreshment Stand.

At the foot of the Fifty-ninth street elevated station, between a stout telegraph pole and one of the iron pillars, there sits a buxom colored woman attired in the proverbial blue calico dress, an immaculate white apron, and a fantastical headpiece of bandanna handkerchief. An ironing board does duty in front of her as a counter. Upon this is placed at the end a huge coffee urn with an old stove underneath. Next to this is an immense waiter of deviled crabs. The woman usually takes up her stand about 11 o'clock at night, and there she remains until it is nearly morning. During the few minute intervals on the elevated trains she indulges in cat naps. As each train deposits its load of passengers she suddenly enlivens with the thought of a possible customer. The voice that has been trained in the old plantation school of music raises its notes and utters the refrain of "Hot coffee and deviled crabs." If no one stops to purchase, and the rapidly dispersing crowd warns her to infuse more life into her cry, she sings in a higher key, "Here's nice hot corphy and debbel crabs. Oh, won't you buy dese debbel crabs?"

The belated passenger who does try a cup of her coffee generally adds a nickel to her price, and, if his digestion be good, a deviled crab prepared in the old southern style of cooking makes him wonder that such things can be found at that time of night. The woman who keeps the stand is said to make between \$2 and \$3 per night. —New York Evening Sun.

### Senator Jackson's Bloody Duel.

Senator James Jackson of Georgia fought a bloody duel before he came to Washington. He was an Englishman by birth, but came to Savannah when a lad, studied law, was a leading Freemason, and fought gallantly in the Revolutionary war. He killed Lieutenant Governor Wells in 1780, in a duel, and was engaged in several other "affairs of honor," until he finally determined to accept a challenge on such terms as would make it his last duel. So he prescribed, as the terms, that each party, armed with a double barreled gun loaded with buckshot, and with a hunting knife, should row himself in a skiff to designated points on opposite sides of the Savannah river. When the city clock struck 12 each party should start and row his skiff to a small island in the middle of the river, which was wooded and covered with underbrush. On arriving at the island each party was to moor his skiff, stand by it for ten minutes, and then go about on the island till the meeting took place.

The seconds waited on the mainland until after 1 o'clock, when they heard three gunshots and loud and angry cries. Then all was still. At daylight, as had been agreed upon, the seconds went to the island and found Jackson lying on the ground, insensible from the loss of blood, and his antagonist lying across him, dead. Jackson recovered, but would never relate his experience on that night, nor was he ever challenged again. He died in Washington while serving his second term as United States senator, March 19, 1805. —Ben: Perley Poore's Letter.